

THE
KING'S
MAJESTIES
ANSWER,

To a late Petition presented
unto him by the hands of
M^r. ALEXANDER HENDERSON,
from the COMMISSIONERS of the
Generall ASSEMBLY of the Kirk
of SCOTLAND.

WITH
Their humble REMONSTRANCE and
renewed PETITION to the Kings most
Excellent MAJESTIES, from their meeting
at EDINBURGH, June 2. 1643.

EDINBURGH,
Printed by ROBERT BRYSON. 1643.

THE
KING'S
MAJESTIES

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To a late Edition of the

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M. Alexander

For the

General Assembly of the

OF SCOTLAND.

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**His Majesties Answer to a
late Petition presented unto him by
the hands of M^r. ALEXANDER
HENDERSON, from the Com-
missioners of the general Assemblies of
the Church of SCOTLAND.**

WE received lately a Petition from you, by
the hands of M^r. *Alexander Henderson*, To
the which we intended to have given an an-
swer, as soon as we had transacted the busi-
nesse with the other Commissioners addres-
sed to us from the Conservators of the Treatie of that our
Kingdome. But finding the same to be published in Print,
and to bee dispersed throughout Our Kingdome, to the
great danger of Scandalling of Our well-affected Sub-
jects, who may interpret the bitterness and sharpnesse of
some expressions not to be so agreeable to that regard and
reverence which is due to our Person, and the matter it
self to be reproachfull to the honour and constitution of
this Kingdome, we have been compelled the more strictly
to examine as well the Authority of the Petitioners, as
the matter of the Petition it self, and to publish our opi-
nion of both, that our Subjects of both Kingdomes may
see how equally, just, and sensible we are of the Laws and
honour of both Our Kingdomes.

And first, upon perusal of the Petition, We required to

for the Commission by which the messenger who brought this Petition, or the persons who sent him, are qualified to intermeddle in Affairs so forraigne to their Jurisdiction, and of so great concernement to this our Kingdome of England. Upon examination whereof, and in defence of the Laws and Government of this our Kingdome, which we are trusted and sworn to defend, Wee must professe that the Petitioners; or the generall Assembly of Our Church of *Scotland* have not the least Authority or power to intermeddle or interpose in the affaires of this Kingdome or Church, which are settled and established by the proper laws of this Land, and till they bee altered by the same competent power, cannot be enveighed against without a due sense of Us and this Nation, much lesse can they present any advice or declaration to Our Houses of Parliament against the same, or to that purpose to send any letters, as they have now done, to any Minister of Our Church here, who by the Lawes of this land cannot correspond against the same. Therefore wee do believe that the Petitioners, when they shall consider how unwarranted it is by the Lawes of that Kingdome, and how contrary it is to the Lawes of this, to the professions they have made to each other, and how unbecomming in it self for them to require the ancient, happie and established government of the Church of *England* to bee altered, and conformed to the lawes and constitutions of another Church, will find themselves misled by the information of some factious persons here, who would willingly ingage the Petitioners to foment a difference and division between the two Kingdomes, which wee have with so much care and industry endeavoured to prevent, not having labour'd more to quench the combustion in this Kingdome

Kingdom, then we have to hinder the like from either devouring *Ireland*, or entering into *Scotland*, which if all others will equally labour, will undoubtedly bee avoided. But we cannot so easily passe over the mention of *Ireland*, being mov'd to it by scandalous aspersions, that have bin often cast upon us upon that subject, and the use that hath been made of the wofull distractions of that Kingdome, as of a Seminary of feares and jealousies to beget the like distraction in this, and (which lest they may have farther influence) Wee are the more willing to make Our innocence appeare in that particular.

When first that horrid Rebellion began, Wee were in Our Kingdome of *Scotland*, and the sense we had then of it, the expressions we made concerning it, the Commissions (together with some other assistance) we sent immediately into that Kingdome, and the instant Recommendation we made of it to both Our Houses of Parliament in *England*, are knowne to all persons of quality there and then about Us. After Our returne into *England*, Our ready concurring to all the desires of both Houses that might most speedily repress that horrible Rebellion, by passing the Bill of pressing, & in it a clause which quitted a right challenged by all, and enjoyed by many of Our Predecessors, by parting with Our Rights in the lands escheated to Us by that rebellion, for the encouragement of adventures, by emptying of Our Magazines of Armes and Ammunition for that service (which we have since needed for our necessary defence and preservation) by consenting to all Bills for the raising of money for the same, though containing unusuall clauses, which trusted both Houses without Us with the matter of disposing it, Our often pressing both Houses, not to neglect that Kingdome, by being diverted

diverted by considerations and disputes lesse concerning both Kingdomes, Our offer of raising 10000. Voluntiers to besent thither, and Our severall Offers to engage Our owne Royall Person in the suppression of that horrid rebellion are no lesse known to all this Nation, then Our perpetuall earnestnesse by our Forraigne Ministers to keep all manner of supplies from being transported for the relief of the Rebels, is knowne to severall neighbouring Princes. VVhich if all Our Subjects will consider, and withall how many of the men, and how much of the money raised for that end, and how much time, care, and industrie have been diverted from that employment, and employed in this unnaturall warre against Us, (the true cause of the present miserie and want which Our Brittish armies there do now endure) they will soone free us from all those imputations so scandalously and groundlesly laid upon us, and impute the continuance of the Combustion of that miserable Kingdome, the danger it may bring upon our Kingdomes of *England* and *Scotland*, and the beginning of this dolefull desolation, to those who are truly guilty of it.

For unitie in Religion: which is desired, We cannot but answer, That wee much apprehend lest the Papists may make some advantage of that expression, by continuing that scandall with more authoritie, which they have ever heretofore used to cast upon the Reformation, by interpreting all the differences in Ceremonie, Government, or indifferent opinions between severall Protestant Churches, to bee differences in Religion; And lest our good Subjects of *England*, who have ever esteemed themselves of the same Religion with you, should suspect themselves to bee esteemed by you to be of a contrary. And

And that the religion which they and their ancestors have held ever since the blessed reformation, and in and for which they are resolved to dye, is taxed and branded of falsehood or insufficiency, by such a desire.

For uniformity in Church Government, We conceived the answer formerly given by us to the former petition in this argument, would have satisfied the petitioners, and is so full, that we can adde little to it. *viz.* That the government here established by the lawes, hath so neare a relation and intermixture with the Civill State (which may be unknown to the petitioners) that til a composed digested form be presented to us, upon a free debate of both Houses in a Parliamentary way, whereby the consent and approbation of this whole Kingdom may be had, and We and all our subjects may discern, what is to be left in, or brought in, as well as what is to be taken away, We know not how to consent to any alteration, otherwise then to such an act for the ease of tender consciences in the matter of Ceremonies, as We have often offered and that this, and any thing else that may concerne the peace of the Church, and the advancement of Gods true Religion may be soberly discussed, and happily effected, We have formerly offered, and are still willing that debates of that nature may be entered into by a Synod of godly and learned Divines, to be regularly chosen according to the Lawes and Customes of this Kingdome. To which we shall bee willing that some learned Divines of our Church of Scotland be likewise sent, to be present, and offer and debate their Reasons. With this answer the petitioners had great reason to acquiesce without enlarging the matter of their former petition only with bitter expressions against the established government and Lawes of their neighbour Nation, (as if it were contrary to the word of God) with whom they have

have so lately entered into a strict amity and friendship.

But we cannot enough wonder, that the petitioners should interpose themselves, not only as fit directors and judges between Us and Our two Houses of Parliament, in businesse so wholly concerning the peace and government of this our kingdome, and in a matter so absolutely entrusted to us, as what new laws to consent or not to consent to, But should assume and publish, That the desire of reformation in this kingdome is in a peaceable and Parliamentary way, When all the world may know, That the proceedings here, have bene and are not only contrary to all the rules and precedents of former Parliaments; but destructive to the freedome, privilege, and dignity of Parliaments themselves: that wee were first driven by tumults, for the safety of our life, from our cities of *London* and *Westminster*, and have bene since pursued, fought withall, and are now kept from thence by an army rayfed, as is pretended, by the two Houses, which consist not of the fourth part of the number they ought to do, the rest being either driven from thence by the same violence, or expell'd or imprisoned for not consenting to the treasons and unheard of Insolencies practised against us, And if the petitioners could beleeve these proceedings to be in a peaceable Parliamentary way, they were very unacquainted with the order and constitution of this Kingdome, and not so fit instruments to promote that reformation and peace: they seeme to desire.

We cannot beleeve the intermixture of the present Ecclesiasticall government with the Civill State, to be other then a very good reason, and that the government of the Church should be by the rules of humane policy, to be other then a very good rule, unless some other government

ment were as well proved as pretended to be better warranted by God.

Of any bills offered us for reformation, we shall not now speak, they being a part of those articles upon which we have offered and expect to treat: but cannot but wonder by what authority you preiudge our judgement herein, by denouncing Gods anger upon us, and our hazard of the losse of the hearts of all our good Subjects, if we consent not unto them. The influence of so many blessings from heaven upon the reignes of Queen *Elizabeth*, and our father of blessed memory, and the acknowledgement of them by all Protestant Churches to have been careful nurses to the Church of Christ and to have excellentlie discharged their duties in the custody and vindication of religion, and the affection of their Subjects to them, do sufficiently assure Us, that we should neither stop the influence of such blessings, nor grieve the hearts of all the godly, nor hazard the losse of the hearts of our good Subjects, although we still maintaine in this Kingdome the same establishd Ecclesiasticall government, which flourished in their times, and under their speciall protection.

We doubt not but our Subjects of Scotland will rest abundantly satisfied with such alterations in their owne Church as we have assented unto, and not bee perswaded by a meer assertion, that there is no hope of the continuance of what is there settled by law, unlesse that bee likewise altered which is settled here, And our Subjects of England will never depart from their dutifull affection to Us, for not consenting to new laws, which by the law of the land, they know, We may as justly reject if we approve not of them, as either house hath power to prepare for, or both to propound to us. Nor are you a little mistaken

taken if either you beleeve the generality of this Nation to desire a change of Church-government, or that most of those who desire it, desire by it to introduce that which you onely esteeme a reformation, but are as unwilling to what you call the yoke of Christ and obedience to the Gospell, as those whom you call prophane and worldly men, and so equally averse both to Episcopacy and Presbyterie, that if they should prevaile in this particular, the abolition of the one would be no inlet to the other, nor would your hearts bee lesse grieved, your expectations lesse frustrated, your hopes lesse ashamed, or your reformation more secured. And the petitioners, upon due consideration, will not finde themselves lesse mistaken in the government of all the reformed Churches, which they say is by Assemblies, then they are in the best way of a reformation, which sure is best to be in a common and ordinary way, where the passion or interest of particular men may not impose upon the publike, but alteration be then onely made, when, upon calme debates, and evident and cleare Reason and convenience, the same shall be generally consented to for the peace and security of the people, and those who are trusted by the Law with such debates, are not divested of that trust upon a generall charge of corruptions pretended to have entred by that way, and of being the persons to be reformed, and so unfit to bee Reformers. And certainly the like Logicke with the like charges and pretences might be used to make the Parliament it self an incapable Judge of any Reformation either in Church or State.

For the generall expressions in the Petition against Papists, in which the petitioners may bee understood to charge Us with compli-
 ciance and favour even to their opinions, We have taken all occasion to publish to the

world Our practice and resolution in the true Protestant Reformed Religion, and wee are verily perswaded there is no one Subject in either of our Dominions, who at all knowes Us, and hath observed our Life; but is in his soul satisfied of our Zeal and unremoveable Affection to that Religion, and of our true dislike of, and hearty opposition to popery, And as wee willingly consented, at our being in Scotland, to all acts proposed to Us, for the discountenancing and Reforming the Papists in that our Kingdome, so by our Proclamations for the putting of all Lawes severally in execution against Reculants, and by not refusing any one Bill presented to Us to that purpose in this Kingdome, and by our perpetuall and publique professions of Readinesse with the advice of Our two Houses of Parliament prepared for Us in a deliberate and orderly way, to finde some expedition to perfect so good a worke, or conceived wee had not left it possible for any man to believe Us guilty of tolerating any part of the Romish Tyrannie or Superstition, or to suspect that the Conversion of our dearest Consort, was not so much our desire, that the Accession of as many Crownes, as God hath already bestowed upon us, would be more welcome to us then that day: A blessing which it is Our daily prayer to the almighty to bestow upon Us.

But we might well have expected from the Petitioners, who have in their solemne Nationall Covenant literally sworne so much Care and safety of Our Person, and cannot but know in how much danger that hath bin and still is by the power and threats of Rebellious Armes, that they would as well have remembered the 23 of October, as the 5 of November, and as well have taken notice of the Army raised and led against Us by the Earle of Essex, which

which hath usually assaulted and endeavoured to murder Us, which wee know to abound in Brownists, Anabaptists, and other sectaries, and in which we have reason (by the prisoners we have taken, and the evidence they have given) to believe there are many more Papists (and many of those forraigners) then in all our army, as have advised Us to disband out of the army of the Earle of New castle, which is raised for Our defence, the Papists in that Armie, who are knowne to be no such number as to endanger their obtaining any power of building their *Rebell*, and setting up their Idolatrie, and whose loyalty he hath reason to commend (though he was never suspected for favouring their Religion) not before that of Protestants, but of such as rebell under that Title And whose assistance is as due to us by the law of God, & man, to rescue Us from domestick Rebellion, as to defend us from forraigne invasion, which we think no man denyes to be lawfull for them to do. But we do solemnly declare and protest, That God shall no sooner free us from the desperate and rebellious armes taken up against Us, but we shall endeavour to free our selves and Kingdome from any fear of danger from the other, by disarming them according to the laws of this Land, as we shall not faile to send our Commissioners to the Assembly at the time appointed for it by the laws of Scotland.

To conclude, We desire and require the Petitioners (as becomes good and pious Preachers of the Gospel) to use their utmost endeavours to compose any distraction in opinions, or misunderstandings, which may by the faction of some turbulent persons, bee raised in the minds of Our good Subjects of that Our Kingdome, and to infuse into them a true fence of Charitie, Obedience, and Humilitie, the

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the great principles of Christian Religion ; That they may not suffer themselves to bee transported with things they do not understand, or thinke themselves concerned in the Government of another Kingdome, because it is not according to the customes of that in which they live ; But that they dispose themselves with modesty and devotion to the service of Almighty God, with duty and affection to the obedience of us and our laws (remembering the singular Grace, Favour and Benignitie We have alwaies expressed to that Our Native Kingdome) and with brotherly and christian charitie one towards another ; And Wee doubt not but God in his mercy to Us and them will make us instruments of his blessings upon each others, and both of us a great measure of happinesse and prosperitie to the whole nation.

FINIS.

31 MAY

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To the Kings most excellent Majesty.

*The humble Remonstrance and renewed
Petition of the Commissioners of the
Generall Assemblie of the Kirke of
SCOTLAND, from their meeting at
Edinburgh the 2. day of June. 1643.*

AS the manifold and pressing necessitie of the due-
tie of our place and trust, did constrain us, in
these distempered and dangerous times, in most
humble manner, To direct our earnest supplica-
tion to your Majestie, for such remedies as wee conceive
to be most fit for us to propone, And being applyed by
your Majesties owne hand, might both for cure and pre-
vention prove most effectuall: So are we enforced by the
same necessitie growing daily to the greatest extremitie;
In all humilitie and earnestnesse, To renew not only our
prayers to God, but our Petitions to your Majestie. For
Sions sake can we not hold our peace, and for Jerusalems
sake we will not rest, untill the righteousness thereof go
forth as brightness, and the salvation thereof as a lamp that
burneth. But because in your Majesties answer to our
former Petition wee meet with a multitude of prejudices
and

and exceptions against us and our humble desires, we will crave leave, first to remove these out of the way: Acknowledging the full expression of them by your Majestie to be no small favour, and being confident, after we have expressed ourselves in the truth and integrity of our hearts, both to give unto and to receive from your Majesties Justice and goodnesse the greater satisfaction.

And first, although there bee good reason for printing of Answers and Replies, the Petition being before printed, yet wee acknowledge that your Majestie hath just cause to finde fault with that publishing of our Petition in print (which is mentioned in the introduction to your Majesties answer) And if it had been done by our Commandement, counsell or knowledge, we had not only given your Majestie just provocation, and fallen in an error contrary to the nature of a Petition, and to the right disposition of Petitioners, but also had used means contrary to our own ends, in publishing a programme of our dissidence of obtaining our desires, or in giving a publick testimony that we were aiming at some other thing then what we professed to seek, and therefore wee are so far from excusing that forme of doing, that we judge ourselves to be wronged thereby.

Another fault much more intollerable is objected against us: *The bitterness and sharpnesse of some expressions which may bee interpreted by your Majesties well affected Subjects not to be so agreeable to that regard and reverence which is due to your Majesties person, and the matter it selfe to be reprochfull to the honour and constitution of that your Majesties Kingdom.* Whether the matter of the Petition be reproachfull shall after wards in the particulars appear: But for the expressions we have examined the whole Petition

tion and can finde no word of that kinde. Wee rather did
 feare the censure of flauing and flattering words, which
 your Majestie may remember were sometime put upon
 our supplications. Our desire was to keepe within the
 bounds of that liberty which becometh the Ministers of
 Christ, and if any word haue escaped us which we cannot
 see, it was contrary to our intention: for wee know that
 we should neither speak euill of dignities nor unreuerent-
 ly unto them. The like report hath bene made to your
 Majestie of our preaching and prayers, but when the de-
 lators are tryed, they will bee found either malicious a-
 gainst us for reproving their faults: Or having no other
 way of insinuation, too officious to your Majestie, or to
 others whom they desire to please, or so blinded with self-
 love, that they thinke Preachers should speak like Para-
 sites; or sound discerning, that when we professe our desira
 to the reformation of Religion in *England and Ireland*,
 we are faulted by them to preach or pray against the King
 and his royall authoritie. Wee feare God, and honour the
 King, And have learned not onely to put a difference be-
 twixt God and the King, but also (against the old sophi-
 stication now revived) betwixt the pictures of the Em-
 perour and the images of the false gods, craftily insert
 into them, and know the way how to honour the King with-
 out such a mixture and confusion. Slownesse to beleeve
 an euill report, and the confirming of things doubtfull is
 one of your Majesties royall praises, of which the faith-
 full Ministers of this Kirk desire, against slanders and
 suspicions to have the experience: which will prove pro-
 fitable for your Majesties honour and obedience, and our
 peace and quietnesse. *As the northwinde driveth away raine
 So doth an angry countenance a backbiting tongue.*

C

Righteous

*Righteous lips are the delight of Kings: and they love him
that speaketh right.*

Concerning the interposing of the Generall Assembly
of the Kirk of Scotland, and our intermeddling by commis-
sion from them in the affairs of the Kirk of England, We
humbly intreat your Majestie, to consider of the reasons
of this our doing. 1. Although the Kirks of one Nation
be distant in place from the Kirks of another Nation; yet
are they united in heart and spirit, and are generally but
one body and Kirke and must as Sisters of one Mother
keepe the unitie of the spirit in the bond of peace: whence
arise the communion of all Gods graces and blessings
amongst the Kirks, that they may not only help, comfort
and refresh: but advise, admonish, exhort, warne and re-
prove one another, so farre as need requireth and their
Christian love and abilitie reacheth. Yet avoiding both
ambition and confusion: there being a coordination be-
tween Kirkes of diverse Nations, but no subordination:
We have not presumed to passe the limites of this Christian
communion: having proceeded by way of charity, and
in a *ministeriall* or rather brotherly manner, not by au-
thority or *magisterially*: by way of humble supplication
to your Majestie, Declaration to the house of Parlia-
ment, and advice and exhortation to such of our brethren
of the Ministerie as were best known unto us: very farre
from usurpation or jurisdiction. 2. Our humble petition
to your Majestie and our Declaration to the Parliament,
were nothing els, but a prosecution of the demand made
by the Commissioners of this Kingdome, and a pressing
of the answer given by your Majestie and the Parliament,
in the last treatie, which filled us with hope of what was
then demanded, since followed by diverse Declarations
and

and now again desired. 3. The experience of the sufferings of this Kirk from the doctrine forme of worship and government of the Kirk of England, Doth heget feares of the like hereafter, which maketh our petition to be unto us a necessarie meane of self preservation. 4. Our encouragements from your Majesties letter to the Generall Assembly and the Declaration of the house of Parliament desiring them, to concur in petitioning your Majestie for setting one confession of Faith, one directorie of the public worship and one Catechisme in all the three Kingdomes as a meane to advance the honour and service of God, enlarge the greatness of power and glorie of the King, confirme the peace, securitie and prosperitie of all his good Subjects, make way to the relief and deliverance of the poore afflicted Kirks abroad, and so the total abolishing of the usurpation and tyrannie of Rome. 5. The patterne we have of this Christian duty both by word and writing in the Kirk at Jerusalem and the Kirk at Antioch, which was first crowned with the name of Christians, The one of which were James, and the other Gentiles, And in diverse other Kirks recorded in Scripture many Precedents also in antiquity before the Kirks did contend for primacy, or knew any preheminnence one over another. Many examples of other reformed Kirks And the practise of the Kirk of Scotland diverse times after the Reformation wryting into England against the ceremonies and for union against the Papists and their confederats banded together by the bloodie league of Thame. These and the like reasons wee conceive did sufficiently authorize us in all that we have done, not as Directors or Judges but as supplicants and humble advisers. *In that day shall there be a high way out of Egypt into Assyria from one Kirk and Nation of the*

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Gentiles

similar to another) And the Egyptians shall worship
 like the Assyrians, whom the Lord God of Israel hath blessed. 1689
 2012 Upon this and the like grounds, have letters been sent
 protestedly, between some godly, loyall and peaceable
 Ministers of the Kirk of England and the Generall As-
 sembly here, and their Commissioners. One of the means
 intended for the good of Religion in both Kingdomes
 against Sects and Schismes, admitted and approved by your
 Majesties Commissioners, in the Generall Assembly, and
 which for the forme of doing is innocente and hurtfull and
 profitable, unless the matter be nocent and hurtfull and
 thereby deserves censure. Wee wish we were able by
 our Letters, Declarations, or Petitions; To reduce all
 the reformed Kirks to a perfect conformity, to suppress
 all the Heresie, Superstition and Tyrannie of rapists, and
 the Paganisme of Tukes and Infidels; and would not
 doubt of your Majesties Anyall approbation notwith-
 standing all the ill-wishes standing to the contrary, and
 yet, could be made for their and their happiness and
 stabilitie; both in arguments and actions intended for
 every Religion; and of late answered to the full in the
 point of Episcopall government, from the variety of stri-
 ppe which is antiquity and the only solide ground
 of the happiness and stabilitie of Religion and govern-
 ment of the Kirk. And the Petitioners were far from laying upon your Ma-
 jestie any Imputation of the Irish rebellion, beseeching
 God to manifest your Sacred Majesties innocencie to all
 the world. They made mention of the miseries of Ireland
 for no other end, but to represent the danger of your Ma-
 jesties Kingdomes through the prevailing power of the
 Popish faction; The English Papists at this time being im-
 mated

inured by the same spirit, working upon the same principles, enraged with the same furies, breathing out the same threatnings and slaughter, aiming at the same ends, and emboldened with the same presumptions, with the Papists of *Ireland*, their Confederates. And wishall to present our earnest desires for a pacification, that both the armies may bee sear against that horride rebellion; and peace restored to all your Majesties Dominions.

The expression in our Petition of Unitie in Religion, we have borrowed from the Article in the Treaty accorded unto by your Majestie; from the Declarations of the Parliament; and from the Generall Assemblie. By which is meant no other thing but one Confession of Faith, one common directorie for worship, and one Catechisme. The Papists may know that the true Kirk in all ages hath been troubled with differences and contentions as great as any now against the reformed Kirks, which many of the godly have lamented and studied to compose, and (as it was written of some hereticks of old) *They themselves sacrifice in strife and dissention, and greet the world with the name of peace, whom they drive from the peace of their salvation.* They therefore cannot hence authorize their scandall against the reformation: yet the smallest differences of practise and diversitie of the expressions, are matter of strife to the contentious, of hinderance of edification to the ignorant, of stumbling to the weake, and of grief to the godly, when thereby they see against religious Unitie and Christian love, the bowels of the Kirk rent asunder, and people scandalously divided in some parts of the worship of God: All which evil, might be perfectly cured in all your Majesties dominions the mouths of Papists stopped, schisme and separation hereafter

hereafter prevented, and the face of the Kirk filled with true beautie and splendor to your Majesties greater glory and the greater terrour of all your enemies, by this blessed and never enough desired Unitie in Religion: Without which tender consciences being freed from constraint may bee in some degree eased by your Majestie, but shall never have rest and be satisfied; nor shall the rent of the Kirk arising from different or contrary practises be cured, but shall from time to time increase.

Concerning uniformity in Kirk government, our hopes thereof and of the unitie of Religion grounded upon the Article of the Treatie, madethis Kirk and Kingdome to enter into the more strict amitie and friendship with *England*. And that the amitie and friendship builded upon such a foundation might be the more firme and durable, they have since pressed the same by their Petitions and Declarations, in all humilitie and love without any bitterness of expression: Onely they have declared the government of the Kirk by Assemblies in their strong and beautifull order and subordination to bee by divine right, and that as Prelacie is confessed in this your Majesties answer to be by the rule of humane policie, so to bee almost univerally acknowledged by the Prelates themselves and their adherents to be but a humane institution, introduced by humane reason, and settled by humane law and custom, for supposed conveniencie which therefore by humane authoritie, without wronging any mans conscience, may be altered and abolished upon so great a necessity, as is, a heartie conjunction of all the reformed Kirks, a firme and well grounded peace between the two Kingdomes, formerly divided in themselves and betwixt themselves by this partition wall, and a perfect Union of the two Kirks.

in the two Nations; which although by the providence of God in one Island, and under one Monarch, yet ever since the Reformation have been at greater difference in the point of Kirk government (which in all places hath a powerfull influence upon all the parts of Religion) then any other reformed Kirks, although in nations at greatest distance and under diverse Princes. Papacie is the greatest cause of schisme in the Christian Kirk, and Episcopacie devised by man to bee a cure, the greatest cause of schisme in the reformed Kirks.

As the mutuall relation and conjunction of true Ecclesiasticall and Civill government is a corroboration of both, so do we conceive that both are much weakened in their proper functions by that intermixture of the Ecclesiasticall government with the Civill State. And as we know the principles of Prelacie to be Popish, and contrary to the principles of Reformation: So have we reason to beleeve, That such an intermixture is not for your Majesties honour; while they maintain and professe that Monarchie cannot subsist without Prelacie: And that Prelacie had not been cast out of the Parliament if it had been profitable there; And thought fit to bee altogether abolished; if it had not been an unprofitable burthen to the Kingdome, and pernicious to the civill State and common wealth, As is contained more fully in the Declaration of both Houses of Parliament to the Generall Assembly.

The following of humane inventions, without and against Scripture and the ambition and covetousnesse of Kirkmen were observed of old to bee the corruptions which made many to call upon the Pope and the chiefe guides of the Kirke at that time for a reformation: but
all

all in vaine, for that had been their own ruine, to which in humane reason, they would never willingly have consented. That upon the same causes and corruptions there is a necessity of the reformation of the Kirk of England, is as unanimously confessed, as it is universally acknowledged, that it is unlikely if not impossible, to be obtained in the regular and ordinarie way: Upon the reason expressed afterward in your Majesties answer. *Because in the common and ordinary way the passion or interest of particular men will impose upon the publick:* For what greater private interest then benefites and dignities? Who more interested in the setten Bishops, Deans, Archdeacons and such ordinary members of the convocation? And who can be more suayed and byassed with passion then such as have this interest? Whether this be applyable to the Parliament whose places and dignities are uncontroversed and unquestionable, it is not for us to judge: but this we know when the corruptions of the Kirk are grown to such an height, that she can neither beare her diseases, nor endure the remedies, it is the dutie of the magistrat and civill authoritie, by the advice of the more sound and sincere part of the Kirke and Ministrie, to endeavour a reformation, since no reformation, worthie of that name, can be expected from the corrupt Clergie, nor hath at any time Religion been that way in any tolerable measure reformed: When the evils are extraordinary, the remedies must be other then ordinary. Scripture, reason and experience of the Kirk teach in such an exigence of reformation and extreaming of debates and contentions, to call a Synod of the best Divines, best acquainted with the will of God in Scripture itself of humane inventions and innovations, and farrest from pride and avarice: which are the evils to be

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be purged out, and for afterward prevented; And who against all Sects and Schismes unfainedly seek the peace and unitie of the Kirke which by all good meanes both for is selfe and for the truthes sake is to bee procured and preserved. When by this remedie faithfully applyed and accompanied with prayers and teares of repentance; the worship of God and the government of the Kirk are settled, not after the rules of humane policie but according to Scripture, there is hope that God will end his contravertie with *England* and blisse the treaties of peace betwixt your Majestie and your Parliaments which is now our humble desire and when it commeth to passe shall be the universall rejoycing of all your good people.

We should bee not only unchristian but disloyall and unnaturall, if we were not affected and afflicted with your Majesties many sufferings and the troubles of your Kingdomes, and did not heartily wish that your Majestie were present in your Parliam. assembled in the most peaceable and Parliamentary way, to your Ma. greater glorie and their greater strengthening for the good of the Kingdom. For the present the houses of Parliament have professed in their Declaration to the Generall Assembly, their desires and willingnesse to settle such a reformation of the Kirke as shall be most agreable to the word of God, and most apt to procure and conserve an happy union with the Kirke of *Scotland* in a peaceable and Parliamentary way; And have passed their bills in both houses without contradiction against Episcopall government, and offered them to your Majestie for obtaining your Royall consent. This is the peaceable and Parliamentary way meant by us and mentioned in our Petition, which we trust can give your Majestie no just offence.

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Although the Ministers of the Gospel have authority in some cases to preach and write not only exhortations and blessings but also threats and sentences of judgement against Kings and Kingdomes, which howsoever they be bitter and unpleasant for the present (and therefore seldom ministred to Princes) may prove very profitable and cordiall afterward: Many had perished in their sinnes if it had not been told them that they were to perish; faithfull are the wounds of a friend, but the kisses of an enemy are deceitfull: and hee that rebuketh, afterwards shall finde more favour then he that flattereth with the tongue. Yet upon good reason have we abstained from this strain of denouncing of judgement against your Majestie, having onely from the conscience of our duty in anguish of our soules, faithfully represented the duty and danger with our earnest deprecation of the wrath not onely now incumbent, but yet seven times more imminent to your Kingdomes, which wee daily more and more apprehend; shall ensue, unles by a through reformation of Religion and manners it betimeously prevented. By this our liberty we have delivered our own soules and endeavoured to deliver your Majestie and your Dominions from the present and future judgements, which both love and feare constrain us now againe: To entreat your Majestie to hearken unto.

As wee cannot deny, but do reverently acknowledge the influence of many and great blessings from heaven upon the reigne of Queen *Elizabeth* and your Majesties father of blessed memorie: So do we not doubt but your Majestie in your Christian and Royall wisdom will consider: that the supreme providence which hath set your Majestie after them upon the throne, hath appointed
a time:

a time for every action. *a wise mans heart discerneth both time and judgement*, and where it is not discerned, *the miserie of man*, wrestling with invincible providence, *is great upon him*. The many blessings upon the Kings of *Egypt, Babylon* and other Princes, were interrupted in the time of their successours, which opposed the deliverance of the people of God from the *Egyptian* bondage, the *Babylonian* captivitie, the foolishnesse of *Paganisme* and the tyrannie of *Poperie*, when the time of their deliverance was come. Many of the godly before your Majesties reigne have desired and supplicated the Parliament for a reformation but the desires were never so universall as now, *Prelacie* never so insolent nor the evils thereof so well known and so deeply felt; nor was it ever voted out of the Parliament, nor agreed in Parliament to be abolished in the Kirk; nor stood meerly upon the Royall consent of the King, till this time. *Arminianisme* hath entered, *Papistrie* hath encreased, *Sectaries* have multiplied, sufferings have abounded, Tender consciences disquieted with old and new ceremonies, much more of late then before that all eyes may see how many things concur now to make a necessitie of reformation. It is the never dying honour of your Majesties late Progenitors above others that were before them that they did begin, continue and preserve reformation, and shall bee your Majesties greatest and immortall glorie to persevere it, with *Josiah* leaving nothing to impede or obscure the glorie of God: An happinesse which the people of God in this Iland have long waited for, which God calleth for at your hands and we trust hath reserved for our times, as a speciall and incomparable honour to your Majestie above the best princes, and matter of joy to your people above all other in former ages.

As the continuall comfort and daily sense of the inestimable benefit of the reformation of this Kirke in worship and government should stir up our hearts to the love of God, whose hand principally did bring it about, in a way full of marvels and full of mercies, And thankfulness to your Majestie whom wee look upon not as a naked assenter unto alterations, but as a prime instrument of setting a blessed reformation in this Kirke. So doeth the same comfort and sense excite in us a fear to losse that which we so much love in a way wherein it hath runne hazard before. Our feares are not counterfeited to bring any designe of our own, nor politick or created in us by the authority of any assertion of others to bring any designe of theirs to passe, nor panick or imaginari to torment our selves without cause; But are true and real, grounded upon reason which teacheth to beware of contagion in so neere a vicinitie and where there is so frequent commence and converting, upon bypast experience of evils from English Prelacie ever since the beginning of reformation and upon present and daily tasting of the fruits which partly of its own corrupt nature, and partly through the corruptions of men, it hath brought forth and fomented. And though the Petitioners cannot judge nor should intermeddle with questions about your Majesties and the Parliaments power, yet may they well professe from that which every one may understand that the denying of the people their earnest desires may quench that fervour of affection which is due from a people to their Prince.

Whether the generality of the Nation desireth a change of Kirke government, cannot bee better knowne then by the desires and Propositions of the representative bodie of the Kingdome, nor can it bee better defynd what government

verment shall be established than in a Synod of learned and godly Divines. Our part is to wish the patterne in Scripture and the example of the best Reformed Kirks to be followed, and to pray that God by his Spirit may lead them into all truth: being confident that reformation having begun by your Majesties authoritie at the head and chiefest parts, all sectaries, and all the inferiour members may be quickly by a Synod brought to such order as may consist with truth and with the peace of the Kirk.

It was far from our intentions by the generall expressions of our Petition against Papists, To charge your Ma. with compliandce and favour to their opinions. We do from our hearts blesse God for all that your Majestie hath done both here and in England against them, and for so free and ample a testimonie of your Majesties desires of the Queenes conversion. Jealousies of that kinde, and hopes in the hearts of such as are popishly affected, of their prevailing power, proceed from the power of Papists in Ireland, the present posture of Papists armed about your Majestie in this dangerous time of combustion in England, and that for so long a time through the connivence or compliandce of the Ministers of estate, lawes, have not been execute against them, nor any means at all used for the Queenes conversion. A necessary and essentiall duty, from which no oath to the contrary can more give dispensation, than any oath of old or late, publick or private, can binde your Majestie to maintaine Episcopacie or any corruption in the worshippe of God, or government of the Kirk, when God by his word giveth light and by his providence calleth for a Reformation. All which had need to be seriously and tymously considered. And if the Papists be not speedily disarmed, the danger is that

that both in their owne project, and upon the hearing of your Majesties Declaration to disarm them, when there shall bee no more use of their service, they band together and bend all their wits against a Pacification, till by their gathering and growing to greater strength, they be able to plead in equall termes for themselves, for their share in the places and honours of the Kingdome, at lest for peace and tolleration, as a reward of all their paines, charges and hazards, pretended to bee for your Majesties honour and safety, but really intended for themselves and their superstition. We cannot conceive that loyaltie can be without allegiance, or that Papists refusing to take the oath of allegiance, do fight in loyaltie and allegiance to your Majestie, but for their own ends, nor can it bee safe for Protestants to trust them upon the principles of their profession, in any whether intestine or forraigne warre. In the time of the greatest forraigne invasion year 88. It was not thought safe to arme the Papists in defence of the Kingdome. We did not take notice of Papists in the other armie, in our Petition to your Majestie, but did in our Declaration to the Parliament, that although they had professed in their Declarations that they had no knowne Papists in their Armie, yet if any were found to be, we desired they might in like manner be disbanded. Brownists, Anabaptists, and other sectaries which are the fruits of Prelacie one way as Papists are another, are neither so easily knowne as Papists nor so much to be feared: and although they be enemies to Religion and to the peace of the Kirk, we know not whether they have been so considerable that the law hath taken so far notice of them as to disarm them.

We have so sincerely and from the inward of our spirits

rits, with our hearts and hands lifted up to the most high God the searcher of hearts, sworne the care of the safety of your Majesties person, and of your greatnesse and authoritie, which we have also witnessed in our Declarations to the Houses of Parliament, that our hearts within us were wounded when we did heare of the danger your Majesties person was in the 23 of October. And as wee doe with the Houses of Parliament (as is expressed in their Declaration) rejoyce and heartily praise God for your safety, So do we not cease to pray for your Majesties preservation in the midst of so many dangers, and for a speedy deliverance by a happie peace, which we trust shall burie that black and unnaturall day so unhappie and dangerous both to your Majestie and your people in eternall oblivion, And therefore not to be paralelled by us with the unparalleled plot of the 5 of Novem. never to be forgotten.

We have detained your Majestie longer then your great affairs of governing Kingdomes in the time of war could well permit, but not so long as the charge committed to us by the Generall Assemblie, and the importance of our Petition, which is of religious and publick concernment doth require. The cryme of bitterness and want of reverence to your Majestie, the challenge of usurpation, the aspersions of so much and manifold mistaking, wee would bear the more patiently if we were to be considered as privat and particular persons, and not as Commissioners of publick trust: And yet do bear the more patiently, because we take them (and in this no man shall perswade us that we are mistaken) to proceed from the pen of the writer, and not from your Majesties justice and goodnesse, unto which wee are bold to appeall from his unjust censure, and from such slanderous tongues and pens.

as by traducing the preaching and prayers of the ministry here of disloyaltie or sedition, do much wrong us, your Maiesttie much more, and truth and peace most of all. Your Maiesttie in your wisdom will consider what such Sycophants are seeking, and in your Justice will rather believe our publick testimonie, in things best known to our selves and to our ordinarie hearers, then any private information flowing from the malice of some, or the weakenes of others. And now in your royall goodnesse will be graciously pleased to suffer us your Maiestties most humble and faithfull Subjects to fall downe at your feet, and with all earnestnesse to renew our Petition, especially that of Unitie in Religion, and uniformitie of Kirk Government in all your Maiestties Dominions, which wee conceive to be principally intended by divine Providence in these unhappie distractions and troubles of your Maiestties Kingdomes; And to this effect for such an Ecclesiastickall Assemblie, as hath been formerly described and desired: A mean so pious, so just and so ordinarie in such cases as malice it selfe can have no colour to object against your Maiesttie for using it. And which shall speedily bring on a firme and well grounded peace, and with peace all other blessings spirituall and temporall upon your Maiesttie and your Kingdomes.

A. Ker. Cl: Commiss.
Gen. Ass.